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THE AMERICAN McALL RECORD

Devoted to the
interests of the
McALL MISSION
in FRANCE

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The AMERICAN McALL RECORD

VOLUME XXVIII

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Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.

With regard to our Twentieth Century Fund Mr. Berry writes: "Subscriptions to the *Salle République* Fund have reached about \$65,000. The Paris Committee will need a full year in which to make final selection of the site and erect the new building. If the latter is to be in readiness for our Fortieth Anniversary, January 18, 1912, the remaining \$35,000 ought to be in hand by January 1, 1911, at the latest. Will not every one who realizes the importance of the Mission's immediate and substantial development take this matter seriously to heart and coöperate earnestly towards its speedy accomplishment?"

However often the story of the "Macedonian Cry" and the beginning of the Mission may have been told, there remain many to inquire why the work was begun, and how Dr. and Mrs. McAll were led to Paris. So it is good news that Mr. Soltau is preparing a booklet, giving Dr. McAll's account of his wonderful call to France, and how he began his work of faith in 1872.

We point the particular attention of secretaries of literature to the article in the Home Department on the distribution of our literature in the World's Sunday School Convention. Not every Secretary indeed has such an opportunity as came to our Washington Secretary of Literature, but there is hardly a town in our land without its religious convention of some sort—county or State, school or Sunday-school, W. C. T. U., Federation of Women's Clubs, Grange or some other. In

many of these no rule exists against the placing of literature in vestibules, yet it is evident that the prohibition, so necessary in the case of a monster convention of people of countless religious and missionary interests, was not a hindrance to one so well endowed with tact, courage and devotion as our Secretary of Literature in Washington. Miss Kelly has shown the way how to do this work; other Secretaries will not find it difficult to follow.

A woman's missionary society of one of our largest denominations circulates pledge cards running thus: "With God's help I will earnestly endeavor this year to win at least one new member to ————." Why should not each member of every Auxiliary adopt this formula, filling in the blank with "the ———— Auxiliary of the American McAll Association"? Thus the place of those who fall in the ranks, as the lamented president of the Wilmington Auxiliary has just done, will never be left vacant.

In accordance with the wish of our Board to broaden the scope of the RECORD, thus encouraging the Auxiliaries in their work for France by showing them that they are not alone in their effort to evangelize that wonderful people, the present number contains an interesting article about the work of the French Protestant Sunday School Association from the pen of Mme Charles Biéler, the sister of M. Henri Merle d'Aubigné. M. Biéler had for some years been Field Secretary of that Association before being called to a chair in McGill University, Toronto, Canada. At the convention of the International Sunday School Association held in Washington last May Professor Biéler represented the French Society and made an address on the subject in English. In a note at the foot of her article Mme Biéler calls attention to a quarterly magazine entitled "The Children of Europe," published by the Sunday School Union Continental Mission, 56 Old Bailey, London, which gives news of Sunday-school work in various European countries. Doubtless it would afford much interesting and useful information to those interested in the success of Sunday-school work and in children everywhere.

FORWARD!

Those who were present at our annual meeting in Washington last May will not soon forget the report of the Committee on Forward Work, presented by Mrs. John H. Scribner. Those who were not there present may read it in the report of the Washington Convention (Twenty-seventh Annual Report) or in the separate leaflet in which it has been printed and of which every Auxiliary should possess one for each member, to be distributed at the first meeting this fall. If in reading it they miss something of the inspiration to work, something of the glad sense of responsibility, which Mrs. Scribner communicated to her hearers, the appeal to common sense embodied in her report will surely reach the intelligence and the will of every one who reads it.

For there is not a member of any Auxiliary who does not sincerely wish to do something really efficient in the cause of the McAll Mission in France. It has not perhaps been easy for her to see what more she can do beyond calling punctually for the annual contribution of her own subscribers. She would like to interest a few others, who would be glad to add to her list, but she finds it hard to make personal appeals for money; harder still, perhaps, to interest, to the point of giving, those who have never heard of the McAll Mission and what it has done and is doing for France.

This is why the Board through its Committee on Forward Work has thought out a way in which to interest not the personal acquaintances of our members only, but whole communities. The Committee on Forward Work shows how, through Sunday-school Superintendents, all the children and young people—and older people, too—may be reached; how through the young people's societies these same young people, on whom the future of every Auxiliary depends, may be reached a second time, and again a third time through parlor meetings and private receptions. The report shows how the older men and women, too, may be reached a second and a third time—and it is the third time that counts!

The head of a large advertising firm which places advertisements for all sorts of businesses in papers and periodicals all over the country said not long ago that the first advertise-

ment counts for nothing except in helping the memory when the second advertisement reaches the eye. The second, with its reminder of the former one, simply causes that "arrest of attention" which psychologists tell us is fundamental to all educational or inspirational success; it is the third advertisement which "does the business," and upon it follow orders for goods and drafts to pay for them.

The trouble in many of our attempts at aggressive work is that our members stop with the first attempt, or with the second, discouraged because no practical result has followed. Do you shrink from seeming importunate or feel that if you have failed once or twice to awaken practical interest it would be useless to try again? Just here the Forward Movement Plan comes to your aid. The work being that of the Auxiliary will not seem so painfully personal even though it be you, personally, who in the name of the Auxiliary are writing to the Superintendent, speaking to the leader of the Christian Endeavor Society or of the King's Daughters, the President of the Missionary Society or pastor of the church, asking that a presentation of the McAll Mission may be permitted. And where you have hitherto found it difficult to awaken interest, speaking to one person alone, the speaker whom your Auxiliary sends to these various assemblies—Sunday school, prayer meeting or what not—will have all the stimulus of numbers and the contagion of each interested person in the audience to make her task easy as well as successful. So that even if that speaker should be *you*, called to the duty by the President of your Auxiliary or the Chairman of that Committee on Forward Work which your Auxiliary has just founded, you will find it quite a different matter to awaken an audience to interest, from what it had been to persuade some individual to contribute one dollar or five.

Oh! let us all go into this forward movement with energy, zeal, enthusiasm, consecration, above all with prayer! We all know the urgency of the opportunity in France, the imminent importance of the present year and of the years immediately before us, for stemming the tide of irreligion not only but for answering the importunate cry of thousands and tens of thousands of hearts in France which are reaching out for

they know not what, restless because they know not that in God they can find rest. Let every Auxiliary *at once* form its Committee on Forward Work, send to Mrs. Roberts Le Boutillier, Chairman (addressing her at the Bureau, 1710 Chestnut Street), for literature, programs and copies of Mrs. Scribner's report, canvass the entire town, leave no pastor, superintendent, leader of young people's societies, president of missionary societies or of women's clubs without an opportunity to permit a presentation of the cause. Train your own speakers for the smaller meetings, be not afraid to spend money to get a first rate speaker for the important ones; pray much, work with joy, and *expect* the result!

The annual report of the Treasurer of the Mission, Dr. Benham, shows a deficit of 38,000 francs (\$7600). At this pivotal moment in the religious history of France, when doors are everywhere ready to open to the work of the Mission even when closed against that of the churches, when our work is perforce taking on new forms of activity, it is a severe trial of the faith of those brave leaders in France to find themselves forced to say "Retreat!" when they feel that they ought to be saying "Advance!" They make the urgent appeal, "Let us believe more than ever; love, exercise faith even to sacrifice; let all our friends, subscribers and co-workers pray, give, and *give themselves* joyfully, and this trial will be transformed into gratitude." Many of the French friends of the Mission are and have been exercising faith even to sacrifice. Can this be said of many of us on this side of the water? A note on this subject from one of the converts of the Mission which will be found on page 22 may encourage us to do more than we may have thought possible.

La Semeuse No. 2, which was ready for use on the first of July, has been stationed in a suburb of St. Nazaire, Panhuet, in Brittany, in the centre of an agglomeration of men who work in the great dockyards near the mouth of the Loire. M. Sainton, who has the evangelization of Brittany greatly at heart, is in charge of the work, aided by M. Cholet.

HANDICAP OF "CHURCH" IN FRANCE TO-DAY

REV. GEORGE T. BERRY

The result of the recent elections in France is one more emphatic indication of the nation's determination to maintain the new regime inaugurated by the closing of the religious orders and the passage of the separation law. The hue and cry raised by the French bishops on the school question has netted the Catholic party absolutely nothing. It was not expected that it would by those who understood the situation. For the bishops' manifesto, which appeared last September declaring war upon the teachings of the public schools, and especially upon certain text-books used in these schools, has its main point in the fact that eight out of the fourteen books condemned were histories of France, and naturally the Roman hierarchy does not relish having the truth of French history frankly told.

That the electorate voted intelligently and soberly is further seen in the fact that while the Clerical party actually lost some seats, the Socialists suffered also some losses, to the advantage of the more conservative Republicans.

Those who look for a new emergence of papal control in France should take note of the tendency indicated in this election analysis. The fact is the power of the Vatican as political dictator disappeared at the battle of Sedan. Any significant future for the Roman Church in France must depend, accordingly, on its abandonment of the political field and its strict confinement to the objects for which any church properly exists. It is not likely, however, that the proud prelates of Rome will readily yield this point or learn the lesson of passing events. A reconstructed Roman Church in the near future is not, therefore, a bright or promising prospect.

The age-long identification of the "church" with political designs renders it absolutely certain in this democratic age, and particularly democratic France, that until the church has not only outwardly but actually turned from her political ambitions and given herself transparently and whole-heartedly to the work of the Gospel, she cannot hope to regain the people's lost respect. When the sentiment is abroad in the land that "to believe in God means to be a bad Republican," and

that "had it not been for the church, brotherhood would long since have been realized," one must have a vivid imagination to forecast any church of a pronounced ecclesiastical flavor.

The very efforts of certain priests who have cut loose from Rome to organize independent religious bodies show the ignominy to which the very word "church" has been reduced. One of the most promising of these out-from-Rome movements—that, namely, fathered by the ex-priest, Monsieur Bourdery—is a case in point. Monsieur Bourdery has excluded from the title of his organization the term "church" altogether, calling it *Mission Catholique Libérale*. Numbers of Protestant ministers likewise testify that in view of the antagonism to anything in the nature of professional religious teaching they themselves, although avowedly Republican in politics, are handicapped by every suggestion of churchliness in their efforts to reach the deeply prejudiced public.

It would be difficult to make plainer than these statements actually do make the necessity, during the present transitional period, for an evangelical work in France along strictly mission lines. For if anything is obvious, it is obvious that only an unecclesiastical organization can have any hope at all of reaching a people of the present French temper. There will some day doubtless be a reconstructed church of God in our sister republic. No one has the prophetic ability to say at the present time what form that new church will take. The only clue to it is found in the present insistence on the part of the people that democracy shall spell "brotherhood." The church of the future must stand for that ideal if a future church is to be.

Meanwhile the present period is a period of preparation, of seed-sowing, of breaking down illusions, of winning confidence, of scattering the New Testament, of gaining elementary respect for the institution of religion. Such is the high commission under which the People's Gospel mission, known as the McAll work, is operating. It is seeking to prepare the way for a reaffirmation of a living faith. That Dr. McAll in 1871 was summoned to a providential service in France has been abundantly demonstrated in the joint history of the Mission which now bears his name and of the Republic

in which it was set up. But the forty years of training and experience qualify that Mission to-day to do, if the phrase is permissible, a yet more significantly providential work.

Just because the fifty mission stations throughout the country do not bear the name of "church" they are able to secure popular attention. The very simplicity and directness of the methods employed win men's confidence. The fact that the Gospel preached in halls and boats, portable halls and automobiles, is found actually reconstructing human lives and homes carries its own self-evidence to the popular mind. A brotherhood that puts the socialist's dreams to shame wins the socialist apostle to Christ. A Gospel which appeals to the rational faculties of men draws the freethinker to him who spake as never man spake. A power which, as the converted drunken miner announces to his fellow, is "greater than dynamite," makes the slave of the absinthe cup a seeker after Christ.

The evangel, in a word, which actually sets men free to themselves, their children and their fellows, which brings solace to the widow in her mansard, which makes the little children glad, and the young men and women strong, which raises every earthly standard and sets high the hopes of the future—such a Gospel, unknown for the most part in homes where the Bible has been a stranger and heard but seldom before the high altar of the great cathedral, this Gospel which proclaims the New Testament Christ as alone equal to the solution of human problems—must win in the end the confidence of all who hear it.

The future church in France will grow out of such an evangel, and of such only. Not since the dawn of the Reformation has the man of Nazareth had an equal opportunity to be heard and known of the people of France. Says the director of the McAll Mission, "The present hour is decisive for the evangelization of our country. We are in the enjoyment of the most complete liberty. We shall be culpable if we fail to take advantage of it." The challenge of the Christ crying out his right to be at last unmasked in a land where he has been travestied so long—this is the appeal of France to America to-day.—*The Interior*.

FRENCH PROTESTANTISM SINCE DISESTABLISHMENT

The "Separation Law," while cutting off the salaries of priests and pastors immediately on becoming effective, was so far gradual in its workings in that it made provision for "lodging indemnity" for a certain period, namely, the entire rent of the manse for one year, three-quarters, one-half and one-quarter the amount during the next three years, at the end of which it ceased entirely. (This provision was made for Protestant pastors only, the "presbyteries" of Roman Catholic priests coming under a different article of the law.) The "lodging indemnity" will expire with the close of the present year, and the Protestant churches, which since the promulgation of the law have been struggling with financial difficulties till then unknown, will find their problem all the more perplexing. The financial burden appears from the first to have rested more heavily upon the Evangelical or so-called "orthodox" wing of the Reformed Church than upon the others.

On the eve of the promulgation of the law there were 534 parishes of the Reformed Church—the old church of the Huguenots—the number of pastors being considerably greater, as some churches had two, or even three, pastors, and a number of parishes contained more than one church. At present there are 581 parishes, but the larger number is by no means due to growth, but to the melancholy fact that the first use of its newly gained liberty made by that venerable church was to rend itself into fragments. There are now three Unions of Reformed Churches—the Right or self-styled Evangelical (*Eglises Réformées évangéliques*), which has 403 parishes; the Left or Liberal (*Eglises Réformées Unies*), with 104 parishes, and the Centre, or would-be conciliatory Union, which, thoroughly orthodox in belief, is liberal in spirit and continually works toward bringing the entire body again into integral union. This group is usually called "of Jarnac," from the town where its Union was founded, and includes 74 parishes.

Of these 581 parishes only 168 are self-supporting, 80 of these, or nearly one-half, being Evangelical, 40 Liberal and 48 "of Jarnac." The other 413 churches are obliged to ask the aid of the central treasury of their Union or of one of its

"regional" (synodical) treasuries. Of the assisted parishes 323 are Evangelical, 64 are Liberal and 26 "of Jarnac."

There is also the Lutheran Church, which before the separation counted 49 parishes, but which at that period formed 68 "associations of worship" (*associations cultuelles*; the word "church" is no longer legal, as applied to a religious body). These are grouped in 53 parishes, of which only 19 are self-supporting. The problem of this body, however, is less difficult than appears, as it receives large assistance from the brethren in Alsace, who until 1870 formed a part of the French Lutheran Church. The Free Reformed (*Eglises Libres*), Baptist and Methodist Churches, having never been connected with the State, have not been financially affected by separation.

To sum up, two-thirds of the Protestant Churches formerly drawing the whole or a part of their pastors' salaries from the State have not been able to assume the financial obligations resulting from separation. The more wealthy churches, and especially the more prosperous individuals, have come nobly to the rescue, forming "central" and "regional" treasuries, but the rank and file of the people, especially in rural regions, show to a disquieting degree the evil effects of century-long dependence. A considerable number of Protestants have refused to identify themselves with the congregations to which they formerly belonged, with the avowed purpose of escaping the usual obligation of contributing to their support, and the difficulty of securing regular contributions, however small, from even the most devoted members, is indescribable. Only the "Jarnac" union was able to close its accounts this year without a deficit. That of the Evangelicals was almost hopelessly large.

Yet that these difficulties are only a phase, which may indeed be long in passing, but still is only a phase due to the pauperizing effects of Establishment, seems evident, since the contributions for foreign missions—though for a time a deficit seemed imminent—were maintained at the figure set by the Assembly of last year.

American Christianity owes much to France. It would be no more than brotherly and Christian if the Protestant

churches of this country should come to the aid of those of France, not grudgingly, but with large generosity, during this period of their emergency. — Editorial in *The Christian Intelligencer*.

SUNDAY-SCHOOLS IN FRANCE

BLANCHE BIÉLER, NÉE MERLE D'AUBIGNÉ

Between the epoch of the Reformation and the repeal of the Edict of Nantes French children were privileged in many respects. Their parents might be artisans, merchants, magistrates or nobles, but all were well instructed in religion at their mother's knee, at the solemn family prayer, and in the celebrated Huguenot schools. Here they learned the catechism, read the Holy Scriptures, sang the Psalms and studied the classics and the science of the time, under virtuous and learned masters. Though for more than a century the Huguenots were subject to massacres, executions and religious wars, the Huguenot homestead was generally respected. The souls of the children were moulded by the example of their elders, and finely developed in the relative quiet of their home life.

The repeal of the Edict of Nantes in 1685 marks the end of this comparatively peaceful period. One hundred years of untold sufferings followed. For fear of the King's soldiers the family now sang its evening psalm in an undertone, the father tremblingly opened the Bible, the children were forced to spell their lessons to one another as best they could, their famous schools having been closed. At rare opportunities parents and children hurried with stealthy steps to some desert spot amongst the hills to listen to the preaching of some heroic pastor ministering to his flock at the peril of his life. Then weeks and years of agony, generally ended by a sudden irruption of the coarse and cruel soldiery. If the parents refuse to abjure their faith the father is sent to the galleys, the mother is imprisoned, and the children are shut up in a convent. Thousands of families manage to escape from the country and take refuge in Holland, Switzerland, England or even more distant lands. Many boys and girls die under the cruel treatment of monks and nuns; the greater number have no alternative but to submit and renounce the

faith of their fathers. Such was the fate of Huguenot children until the great Revolution cruelly avenged the wrongs of the oppressed.

At the beginning of the nineteenth century the Protestant child was, alas! too often Protestant only in name. The church of his fathers had been nearly annihilated by two hundred years of persecution. In the year 1801 only two hundred and fifty churches could be reconstituted and there were but forty pastors. A still greater calamity was the cold wave of formalism and unbelief that spread over Europe. Boys and girls were far more interested in the victories of Napoleon than in anything appertaining to religion.

The revival of 1825 brought the much-needed refreshment to young and old. Among its many good effects was the development and spread of the Sunday-school, an institution which by 1814 had already been imported from England into some country parishes. By 1852 there were two hundred Sunday-schools in France, but the movement needed a central agency and an enterprising leader if it was to realize its mission.

The need made the man. Paul Cook's mixed ancestry, English and French, had given him the good qualities of both races. At the age of sixteen he was the efficient Superintendent of the Sunday-school in his father's church. At the age of twenty-two he started a Sunday-school magazine. "Two hundred copies will be quite enough to begin with," suggested the cautious printer. "Here is the list of my first five hundred subscribers," was the enterprising young journalist's rejoinder. That magazine now issues several thousand copies under the name of the *Journal des Ecoles de Dimanche de France* (The French Sunday-school Journal).

Paul Cook's next achievement was the formation, in that same year 1852, of the French Sunday-school Society, of which he became the ardent and successful Missionary Agent, or to use the American term, Field Secretary. Now after sixty years, and the labors of eight successive incumbents of this office, there are about 1200 Sunday-schools with 7000 teachers and 67,000 scholars to which this Society ministers

by its Information Bureau, its publications, the visits of its Missionary Agent or Field Secretary, its lectures and normal classes. The Society is undenominational, uniting the five principal Protestant denominations active in France. The children of the Reformed, Lutheran, Free, Methodist and Baptist churches, with very few exceptions, study the same lessons, read the same leaflets, sing from the same hymn book.

Our Sunday-schools are organized very much like those in England and America. They are generally held between 9 and 10 a. m., before the morning service. The children are grouped in classes, the pastor, who in most cases is the Superintendent, closing the school with a general address. The formation and equipment of infant classes has been an encouraging advance of the latter years. The membership of the schools varies from ten or twelve pupils in thinly populated country districts to seven hundred, as in the Reformed Church of Nîmes.

The Sunday-school is supplemented by a week-day session, held in the afternoon of Thursday,* which is the school holiday. Where poor children form the majority, they are kept after the Bible lesson for needlework and other manual occupations, singing and games. These Thursday schools, to which many Roman Catholic children are attracted,† are one of the most important factors in the evangelization of our French youth.‡ The religious teaching given on Sundays and Thursdays is completed by a course of preparation for Confirmation, given by the pastor to the adolescent children once or twice a week during two successive winters. It is a comprehensive study of Christian dogmatics and ethics, and with God's blessing often marks a turning point in the religious career of our children.

*Thursday schools were introduced in the McAll Mission by Dr. McAll, and were by degrees adopted by the churches generally about 1886.—EDITOR.

†Many Roman Catholic churches have now adopted the Thursday school.—EDITOR.

‡No doubt the larger proportion of non-Protestants thus evangelized by means of the Thursday schools are children not of Roman Catholics but of free thinking and religiously indifferent parents.—EDITOR.

Sunday-school work is a labor of faith and it is in the natural course of things that the harvest should not immediately follow the sowing. But the seed does bear fruit in its time, thank God! The Sunday-school is often the nucleus of missionary effort and Protestant extension.

In the village of Bourlay (in the west of France) there were twenty years ago no Protestants, but the doctor's wife was a believer and her daughter an earnest Christian. This young lady began to gather the neighboring youngsters into her home for a Bible lesson. The children told at home of the wonderful teaching and of the hymns they sang. The mothers begged to be admitted and the fathers in their turn declared that they also must hear something of the "new religion." One of the pastors of Bordeaux came, his meetings were crowded, money was collected, a chapel built, an ardent young missionary installed, and now this village is the centre of one of the most promising evangelizing efforts in France. And what a pretty sight is a village Sunday-school in those provinces, where the national costume has resisted the spreading tide of modern ugliness! The boys in their blue blouses and white, clattering *sabots*, the girls in their picturesque white caps with stiff embroidered wings, make the children's meetings resemble a field of daffodils and forget-me-nots.

If space permitted I could take you to the bedside in one of our hospitals of a young man who seems a hardened sinner and who suddenly melts down when he hears a familiar Sunday-school hymn, so that he dies peacefully, repeating old texts and sacred songs which have come back with amazing accuracy to his memory. I could take you to the bleak north, where Sunday-school pupils have organized themselves into a "missionary band," with the object of enlisting new pupils, or among the hills of Tonkin, where a French family has emigrated and a little girl is found carrying on a Sunday-school for her younger brothers and sisters, with the books and papers carefully brought from her class in the old country. But I must be content with a single example of the reality of Sunday-school results.

The scene is the Children's Service in a Mission carried

on by our President, Pastor Lorriaux.* A foreign missionary had come to speak. A little girl whose father, a rag-picker, had given her a doll found among the rubbish, and who never parted from her precious treasure, listened with rapt attention to the missionary's words, now and then, however, giving a furtive kiss to her darling. When the appeal came for some sacrifice for the cause of missions she gazed long at her doll, then, after a moment's hesitation, gave it a last embrace and carried it to the desk, asking with a bright smile and tearful eyes that her only earthly treasure should be sent to a little African convert.

From north to south, from east to west, and even beyond the seas, the children of France are evangelized by the Sunday-school.

The Assistant Director of the Mission, M. de Grenier-Latour, who until this month has also been pastor of the Free Church of Grenelle, which a number of years ago developed from our Grenelle station, has now been succeeded in that pastorate by Pastor Gallienne, formerly of Aniche in the north, an important centre of the glass industry. As M. and Mme Gallienne have been carrying on a remarkable work of social Christianity in Aniche, very much like our own Grenelle work, it may be concluded that they propose to enter into the same relations with the latter which M. and Mme de Grenier-Latour have held. Thus M. de Grenier-Latour is free to devote his entire time and strength to the ever-growing demands of the *Mission Populaire*.

*Pastor Lorriaux early welcomed Mr. McAll to Paris, coöperated in his work so far as the duties of his parish permitted, that parish of Clichy which he practically created, and like other pastors of his generation was always glad to acknowledge the experience and the aggressive impetus gained in the McAll work. Since Mme Biéler's paper was written (July, 1910), just when he was looking forward to retiring after more than forty years of service, he has died, greatly lamented by all the Protestants of France. It was Pastor Lorriaux who some score of years ago instituted the first Fresh Air work of France, the *Œuvre des trois semaines* (three weeks' work), which has grown to large proportions. In her bereavement Mme Lorriaux is carrying on this extensive and beneficent work. "It will not do to let these little ones suffer because of our grief," she lately wrote. One who often sat at the harmonium beside him on the platform of a McAll hall is glad to render this tribute to Pastor Lorriaux's much-prized memory.—EDITOR.

GOOD NEWS FROM "LE BON MESSENGER"

BEAUMONT-SUR-OISE

[Readers of the December, 1900, number of the RECORD will remember M. Brochet's report of the return of *Le Bon Messager* to the valley of the Oise after an interval of fifteen years, and of the pleasant memory of M. and Mme Huet and of their little daughters, which he found still abiding there. M. Brochet here continues his story.—EDITOR.]

I am glad to be able to send you news that will rejoice you, as it has us. I speak of the conversion of a man of Protestant origin, who has been attending our meetings here. He has told me his history. The father of three children, he early turned aside to evil ways; he became an active Socialist, even an Anarchist, and was secretary of a group of Freethinkers consisting of 600 members. May God keep him faithful and help him in all he will have to go through! Here is his story:

"To feel the need of salvation, one must realize that one is lost. Such was my case. I was born in a Protestant family, and received as a child a moral education, but that did not seem to touch my heart in any way, and religion was entirely indifferent to me. I early took my own way—to live as I liked; to eat, drink, and to enjoy myself. Still, at one time I began to seek the truth, and studied social questions, following with close attention the works of leading Socialists; but I did not find the truth there. Then I read certain well-known books, and thought I might perhaps find something good, but I was deceived. I got more and more troubled and went with Anarchists and followed them; but I was disgusted with certain things I saw in their lives, and felt I was again deceived.

"Certainly I had missed the right road, and for some years I was wandering without anyone to show me the way. I had none to whom I could tell my troubles, for I knew I should only be laughed at. I was surrounded by evil, and living among men who were sinners like myself. My home was poisoned by sin, and I saw my poor children going astray, and their future seemed worse than my own.

"I dared not cry to God, for I knew nothing of Him, and had so often been told that there was no God. This was the result of living without God. I felt that life was truly not worth living, and only waited for a fitting occasion to end it.

"However, the Mission boat came to drive away the dark-

ness. The Gospel was preached so simply that my life was soon turned in quite a new direction. I learned on the boat to love the Saviour; at the foot of the Cross I found peace for my soul.

"I would now give to Him who has saved me from error all I have; may He accept my service! I would tell to all the happiness I have found, and may the Lord keep me faithful and be with me when I pass through trials.

"And do thou, dear *Bon Messenger*, go on thy way with courage, and take to many others the same message of life thou hast brought to me! Now I am happy and have peace in my heart, and desire never to live apart from Him who came to seek and to save the lost."

THE LATEST THING IN STRIKES

Nothing less, if the reader pleases, than a strike of the liquor dealers of Northern France! It was their way of "getting even with" the French Government, which was about to increase the excise tax. This is what happened:

One day last December the walls of the city of Lille, in the north of France, blossomed out with huge green posters. In the centre of each sheet, in great double-leaded characters, stood the figures, "67,000,000." Every one in that densely populated factory city stopped to look and read. What they read was a call for a mass meeting in the Hippodrome a few days later to protest against any increase in the excise tax. It was signed by the Saloon Keepers' Union of the Department of the North.

Three days later, and before the date of the mass meeting, appeared, close beside each green poster, an equally huge white one, bearing the following counter appeal:

"Liquor Dealers!

After all the Crimes Committed Under the Influence of Liquor

After the Murders in Marseilles

Silence!

Electors, Impose Upon Your Deputies and Senators

A Heavier Excise Tax!"

Thus was the gauntlet thrown down by the local Blue Cross (Total Abstinence) Society. The battle between liquor dealers and temperance advocates was on.

The campaign opened in the Hippodrome, where three thousand persons met to protest against any augmentation of the excise tax; to protest, indeed, against license of any sort, and to insist upon absolute freedom in the sale of liquor. For the first time, perhaps, in history, music was invoked to arouse enthusiasm in the cause of liquor, a leaf being thus borrowed from temperance societies' books. A group of school children had been drilled in the "Song of the Liquor Dealers" (*Chanson des Débitants*) and the great audience joined, at the top of their lungs, in the refrain:

"Down with license.
We will have in France
Absolute equality
And no excise tax!"

The speeches were of the most inflammatory character. An American past middle age might have imagined himself in some Southern political meeting before the declaration of secession. Threats of secession were indeed not wanting. If the South of France continued to oppress the North by temperance legislation, the latter would form a nation by itself. As a matter of fact the temperance movement is strong in Southern France, and the people of that region are less addicted to liquor than those of the North, but so far as legislation is concerned, there are no sectional groupings in this matter.

Of course the white posters came in for their share of attention, chiefly by point blank denials that drink had any more to do with crime than the manufacture of ropes with hangings. Finally the whole assembly formed in line to carry to the City Hall a copy of the resolutions adopted at the meeting. The most important of these was shortly given to the public in the popular form of posters. Again were the walls covered with huge green sheets. This time they bore the unique appeal:

"Saloon Keepers
The Liquor Strike is Declared
Wednesday, January 26
Liquor Strike
Out With Your Flags!"

The response was immediate, not only in Lille, but in all its suburbs, especially in Roubaix, which is inhabited by nearly

a hundred thousand artisans and factory hands, and where it is said that a license is held in one building out of every two. When the morning of January 26th dawned, one might have believed that the National Holiday (July 14th) had come, for the red, white and blue fluttered from every saloon in Lille and its suburbs, Roubaix, Fives, Turcoign. "The tri-color hangs at every corner; who would have believed that there were so many saloons and cafés in the city," asked the principal daily paper of Lille.

In every case the would-be customer was met by an absolute refusal. Not a drop of liquor could be bought in a city, which, with its suburbs, contains more than half a million souls. It was by this means that the liquor interest sought to "get even with" M. Cochéry, Minister of Finance, and the Government, arguing that since the excise tax was so large a factor in government resources, to refuse to sell liquor would be a sweet and signal revenge upon the oppressor, and would shortly bring the Government to the feet of the liquor interest. The saloon keepers associated themselves with the sorrow of their patrons by bordering their flags with crêpe and showing other emblems of mourning. In one window, usually most attractively decorated with bottles of various kinds, was exhibited an empty bottle lying upon a black-draped catafalque, with the inscription, "Rum is dead! Cochéry and License Killed It!"

Of course the newspapers made the most of the event, in many cases with amusing descriptions of a vain search for "a little glass." Of course, also, the friends of temperance embraced their opportunity, chiefly by giving interviews to the reporters of popular newspapers, in which they narrated the rejoicing of the women, and set forth the economic side of the question, with the opposition of the Socialist and Labor parties of England, Sweden and Belgium to the sale of liquor. Pastor Nick, the founder of the Blue Cross Section of the North, who gave the most important interviews, is a man known to workmen all over France for the splendid work of his social settlement in Fives-Lille; known throughout the United States, too, since his *Foyer du Peuple* (People's Home) or Settlement House was built and is largely supported by the Boston

Auxiliary of the McAll Mission in France. Pastor Nick was too perspicacious to believe in the permanence of the liquor dealers' strike, but he scored a point when he suggested to the reporter of the popular newspaper, *Le Réveil du Nord*, that the liquor dealers were in fact the ally of capitalism to put down the proletariat. "Enslaved by liquor, the workingman is an easy prey to the capitalist." He added that the friends of temperance would with all their hearts advocate a perpetual "Liquor Dealers' Strike."

M. Nick's previsions were, however, warranted. The strike lasted only three days, the inundations coming most opportunely to allow the Dealers' Union to pose as the disinterested friends of the Government. In a public proclamation they announced their unwillingness to augment the financial difficulties of the nation in a time of such disaster. This doubtfully disinterested patriotism on the part of those who a month before had been threatening "secession" probably deceived no one. The "strike" was not abandoned in principle. There was some talk of declaring it in earnest at a later day, but like the darkey's funeral, it appears to have been "indefinitely pos'pone'!"—L. S. H. in *The Christian Intelligencer*.

GOOD NEWS FROM NANTES

The annual report of M. Emmanuel Chastand, evangelist at Nantes, must greatly rejoice the hearts of our Morristown Auxiliary, by whose faith and prayers it was preserved a few years ago. Would it were possible to give it all in these pages! It must suffice, instead, to quote from the remarks of Pastor Benjamin Couve, editor of *Le Christianisme au XX^{me} Siècle*, who says in part: "This long time I have wished to speak of an interesting experiment inaugurated by M. Chastand at Nantes, where he is directing the popular mission and where he has created a fraternity * * *."

M. Chastand was not slow to remark that in Nantes, as in many other working centres, there are many *dislocated* households; sometimes the wife has abandoned her husband, sometimes—more often—it is the other way; nothing more rare than a household which forms a veritable home (*foyer*). When the young man or the young girl has accepted the Gospel

as the rule of life there begins the struggle against the bad influences of a disorganized home. If, thought the evangelist, the mother at least could be gained and by her means a moral environment be created, the future would be assured.

M. Chastand undertook to establish a workroom subjected to religious influence where those mothers who seemed most accessible to religious influences might be brought together. Not proposing nor desiring to remove them from their family cares he felt that much could be done if they could spend a few hours in a purer atmosphere, which would be good not only for themselves but for their families, thus little by little bringing the spirit of the Gospel into homes hitherto almost destitute of any true family life.

M. Chastand began. He formed a little group of mothers and furnished work for them. It was a work of courage, for he had slender resources: material must be purchased and a suitable workroom established. "Verily," exclaims M. Couve in conclusion. "this is what I call true social Christianity, a useful enterprise and one worthy of encouragement!" and he closes by asking those who agree with him to contribute to the support of this enterprise.

AROUND ROCHEFORT

By M. DÜRRLEMAN

I accompanied M. de Richmond to the village of Vaudré, near Surgères, where we had been invited. We held the meeting in a ballroom and had an audience of some 150 men with about 30 women; and as there were not enough seats some of the men had to stand. There were some who opposed us, but at the end I sold eleven Testaments. A few days later the schoolmaster wrote to me: "Your meeting was not without fruit. A woman who bought a Testament said that she sat up reading it till midnight and that she had read some portions to a neighbor, who wept, saying he had never heard such words before."

In January we had another meeting in a small place called Genouillé, about twelve miles from this, when for the first time the Gospel was preached. It was also in a ballroom, we had 120 men and 3 women listening to us with deepest atten-

tion, and we spoke for one hour and a half. I sold here nineteen Testaments, and could have sold more had I had them, but those I had asked to be sent me arrived just after I had left the house. I urged those who bought them to read with perseverance and with prayer, seeking from God the power to understand. Then some visits I paid to the homes of the people greatly cheered me.

Last October a lady came back to live at Rochefort, whose companion had been converted in our hall several years ago. This lady, now a widow, her husband, an officer, having died in Tonkin, I visited, to show her my sympathy in her sorrow. I prayed with her before leaving, and she said: "I long to have faith as simple as you have." Since that visit, I have been calling regularly every week, and always read and pray with her, and on my last visit she said: "For fifteen years I lived in complete indifference, but now all is changed; my eyes have been opened, and I love the Bible and believe that Jesus has forgiven me." We talked together freely of the way the Bible has been kept back from the people and of the misleading teaching of the priests. Now her formalism has gone, and I believe she is truly converted; her great sorrow has been blessed to her.

We have many tokens of blessing to cheer us in the midst of the unbelief and indifference which abound on all sides.

THE CONVERTS AND THE DEFICIT

That the news of the deficit has saddened the hearts of the converts of our Mission is evident from the following extract. The letter was not meant for publication. It was a private letter to M. Louis Biau, editor of *Le Bon Messager*, who seeing that it contained, so to speak, a message to all our converts, inserted it in that little paper:

"I have been deeply pained by reading in the last number of *Le Bon Messager* of the deficit of our dear Mission. It is especially painful to think that in consequence of this deficit the work of the Mission may be restricted just when it is most necessary that it should be greatly enlarged. I have tried to think of ways by which the deficit may possibly be met. * * *

"Do not you believe that if each one of us who have learned to know our Saviour in the Popular Mission were to

make a special effort it could be met? Why should we not give to it a tithe of our wages? A few *sous* set aside for the Lord each day would be the source of numberless blessings. I don't think we should impoverish ourselves by that. If each did his duty our dear Popular Mission would no longer be subject to financial difficulties."

The writer goes on to say that he doesn't mean "a tithe" to be taken literally, let each one set aside weekly according to St. Paul's counsel, "as the Lord has prospered him." "Each of us must have at heart the prosperity of this work."

Is not this encouraging? Dr. McAll would never permit an offering to be made in the meetings, so careful was he that each person present should understand that "we seek not yours, but you." This he would say was fundamental, and far more important in this case than any "training in Christian giving." How beautifully this little incident proves the wisdom of his course! How wonderful if, indeed, by the devotion of the converts even a part of the financial burden should be removed!

THE "BONNE NOUVELLE"

A note in the *Christianisme au XX^{me} Siècle* from Pastor Robert Lorriaux, of Sancerre, son of the deeply regretted Pastor Theodore Lorriaux, of Paris, of whose death notice is elsewhere given, contains the following interesting appreciation of the work of our boat, and especially of the importance of following up that work after the boat has gone on its way to other towns:

"In almost every place along the canal lateral to the Loire which the Conference boat of the Popular Mission has visited, it would be possible, and consequently *it is necessary*, to continue the work thus begun.

"Last winter I had the joy of seconding M. Ferdinand of Pouilly, who has valiantly undertaken to meet the requests addressed to him from a number of places. I went with him several times to Champalais, in Berry, five kilometers from Pouilly and fifteen from Sancerre. There in a large bedroom and adjoining kitchen would be gathered each time from twenty-five to thirty people of the little hamlet, who most touchingly showed their interest and gratitude. On the third

of July we were able to give them an illustrated lecture, greatly to their enjoyment. Before the lecture was over a terrific storm had come up, making it impossible for me to return to Sancerre and doubtful if we could even reach Pouilly. A number of these poor people offered to share their one room with us. We concluded, however, to brave the tempest and a little before midnight we reached M. Ferdinand's parsonage, where his family had been most anxiously awaiting him.

"The doors which in all this region are now open to us convince one that far from being abandoned, the work—not of proselytism, but of evangelization—ought to be vigorously undertaken. We earnestly hope that this will be done."

Let us bear it constantly in mind that every three weeks' sojourn of either of our Mission boats is a seed sowing of which the promised harvest immediately springs up, only to die and leave the field more obdurate than ever unless it be at once cultivated and fostered.

AN ENGLISH BROTHERHOOD IN LILLE

Those of us who, through our work in Lille-Fives, know something of the attitude of hostility to religion taken by nearly all the workingmen in that great industrial centre may appreciate something of the interest with which on the early morning of the 9th of last May they saw the billboards of the city covered with huge posters of which the opening lines were these:

TO THE WORKING PEOPLE OF LILLE

Several hundreds of members of an English organization of workingmen—the National P. S. A. Brotherhood Council composed of more than 2,000 *Societies* and more than 500,000 *members*—will visit Lille on Whitsunday. On this occasion

SUNDAY, MAY 15

at 4 o'clock p. m.

GREAT PUBLIC MEETING

IN THE THEATRE OF THE SOCIALISTS' UNION OF LILLE

The English comrades will explain the moral and social bearing of this vast movement.

SPEAKERS

G. Delory	William Ward	P. Passy
<i>Deputy from Lille</i>	<i>President of the National</i>	<i>Professor in the</i>
	<i>Council of English Fra-</i>	<i>School of Advanced</i>
	<i>ternities</i>	<i>Studies</i>

J. KEIR HARDIE

Head of the English Labor Party, Member of Parliament

Then followed directions for forming a procession to meet the distinguished delegates from the great English Pleasant Sunday Afternoon Brotherhood of Workingmen, with notice of a meeting in the evening at the *Foyer du Peuple*, Fives-Lille, at which the principal orators would be Mr. Thorne, of the Labor Party, Member of the British Parliament; M. Elie Gounelle, editor of the *Revue du Christianisme Social*, and Harry Jeffs, an English publicist. Below on the same huge poster was a statement signed by L. Clayton Ridge, Secretary of the National Council of the Organized Brotherhoods of Great Britain, explaining to the French "comrades" that the organization of "English Brotherhoods" is a vast social moral movement of workingmen who rally under the name of the Emancipating Christ, and includes the founders and heads of the English Socialist Party and legions of "militant" socialists. It is difficult to imagine the feelings of the working people of Lille, socialists to a man, and convinced that loyalty to the Republic commanded them to be also to a man atheists, or at least markedly aloof from all religious connections, when they read this statement.

Whitsunday afternoon came. Down the streets of Lille, coming from the railway station, marched an almost endless procession of French workingmen, members of various groups of Socialists, wearing the red button of their party and bearing banners expressing their social convictions. Behind them walked a battalion of school children, forming an escort to the English comrades. They were led by their own brass band in scarlet tunics, and thus far the gaping throngs on the sidewalk saw in them nothing more than an ordinary procession of socialistic workingmen. But the banners the English comrades bore were little less than stupefying to the people of Lille to whom "socialist" and "atheist" are almost synonymous terms. For they bore in enormous characters such legends as these: "We represent 500,000 English workingmen," "Our platform is the teaching of Jesus," "We proclaim the Fatherhood of God and the Brotherhood of Men," "Jesus Christ the Social Reformer is our Inspiration and our Guide."

Astounding as was this exhibition, the group which fol-

lowed the English visitors in the procession still more deeply amazed the onlookers. For the banners they carried bore in letters of gold the words, "Fraternity of Fives-Lille," "One Sole Master, Jesus Christ," "We are all brothers." And to the stupefaction of the bystanders, the pastors of the Reformed Church of Lille and many of their parishioners were in the procession, which was closed by delegates from the various Socialist Unions of the city.

United Socialists, English Christians, French Protestants! What could it all mean?

One may easily imagine the crowded theatre, the still more crowded hall in the *Foyer du Peuple*, the Social Settlement in which our McAll work is carried on. One can imagine the speeches, in which the English orators explained that true Christianity is in nowise inimical to true socialism. A few words from Keir Hardie's address must suffice. They were interpreted by M. Paul Passy, Professor in the Sorbonne and head of the French Christian Socialist body:

"The organization which brings us together is bound to no church * * *. We are here in the quality of ambassadors of social democracy, whose King is Jesus Christ * * *. It is the Gospel of Christ and especially the Sermon on the Mount which made me a socialist."

The frantic applause which punctuated the famous orator's utterances showed how his words went home to the hearts of the French people. To discover that they might continue socialists and still be Christians appeared to drive them almost wild with joy.

Let us hope and pray, as "our" Pastor Nick assuredly does, that this remarkable meeting in "our" *Foyer du Peuple* may be the means of bringing many of the workingmen of Lille to a new understanding of "the true liberty," "the true equality," "the true fraternity,"—to quote the words of one of Dr. McAll's first French hymns.

—L. S. H.

During the month of June the activities of the *Bonne Nouvelle* were temporarily suspended on the occasion of the birth of little Jean Dautry, the fifth child of our valiant "Captain" Dautry and his no less valiant wife.

HOME DEPARTMENT

THE FIELD SECRETARY AT NORTHFIELD

Last year, when Women's Missionary Societies throughout the country were to study "The Gospel in Latin Lands," our Field Secretary was called to the missionary convention at Northfield to give his vivid impressions of a recent visit to the McAll Mission in France. It will be remembered that through the whole convention week a large map, indicating our stations, was hung in front of the platform, showing that France was regarded as the strategic point in missions. This year Mr. Moody invited Mr. Berry to tell of the providential opportunity in France at the General Conference in August.

Two members of the Central Board of the American McAll Association who were staying at the Hotel Northfield were there, also two Vice Presidents of the Association and representatives of Chicago, Dayton, Newark, New York and Washington Auxiliaries. Though the guest of Mr. Moody at Revell Hall, Mr. Berry spent hours at the hotel, meeting old friends and making new acquaintances, before he spoke on "Round Top" Sunday, August 14th. He had a difficult task, for his address came between two powerful sermons by Dr. Campbell Morgan. He spoke to a great company, perhaps the largest of the season, on Round Top, many of whom had never heard the story, and his time was limited, for a multitude cannot be kept seated on the hillside when anxious to get places in the Auditorium. Yet in twenty minutes he gave a masterly summary of the situation in France; the democratic movement demanding liberty for State and soul; the death-blow at Sedan, in 1870, to imperialism and political clericalism; Dr. McAll's call to give an unecclesiastical presentation of Christ; the growth of the Mission and its development on social lines and in public disputations; the unconscious cry of France for the Christ, illustrated by one who said, "Tell us more about that man, but don't say his name."

People by the hundred were leaving for the evening meeting and the story had to stop, but an impression had been made. A large pile of literature was quickly taken and was later seen fluttering through the Auditorium, and appreciative comments could be overheard as the crowd dispersed.

McAll leaflets were placed in the reading room of the hotel, or distributed, with the request, "Don't throw them away when read—pass them on." Still, many felt that enough had not been heard. Mr. Moody, who has inherited the practical wisdom of his father, thought the same, and kept Mr. Berry another day, to speak for half an hour on Monday evening in the Auditorium.

The Field Secretary never repeats himself, and even those who have listened to him scores of times, and are familiar with the Mission, find in every lecture fresh thoughts or see light thrown on the scene from a different point. In this second address he very eloquently and concisely described France for a thousand years, the leader of every great event in western Europe, her struggle for freedom, the imminent danger of race suicide, the thirty-five millions out of a population of thirty-nine millions living practically in atheism, the necessity of conquering the nation for Christianity by a flank movement, not by church or denominational effort, but by presenting the Christ as a leader of freedom and fellowship. He briefly enumerated the different phases of the work, glanced forward to future issues, and closed while all still wished him to go on, for a murmur of approbation went through the hall and even loud "Amens" were not lacking. Dr. A. T. Pierson, the slated speaker of the evening on "Incredible Facts in the History of Missions," put his seal on the previous address by saying that he would willingly have listened the whole evening, and telling incidents from his own experiences in the McAll Mission.

It is well for the Field Secretary to take some of his rest time to visit Northfield, but though thousands there hear him he cannot alone, even with God-given powers, gain his desire, "All America for all France." But that ideal may be realized if all members of Auxiliaries who have learned of the serious crisis in France and of the heaven-appointed means to meet it, will consider themselves also Field Secretaries, divinely called to tell the story to others throughout the land. Then, indeed, "the women that publish the tidings" would be "a great host." They need not ask for contributions. Mr. Berry did not mention money at Northfield. In the latest mission-

any study book we read, "The mistake in the past has been a too great emphasis on collections and too little on education. We have fished for pennies rather than for people."

"We must *know* before we can love," wrote Brother Lawrence, but if love is born it will express itself in lavish gifts.

—F. M. G. W.

MC ALL LITERATURE AT THE WORLD'S SUNDAY SCHOOL
CONVENTION

HANNAH L. KELLY

Secretary of Literature, Washington McAll Auxiliary

The World's Sixth Sunday School Convention was held at Washington, D. C., May 19th to 24th, its theme being "The Sunday-school and the Great Commission."

Some weeks before the opening session the President of our Washington Auxiliary, Mrs. H. B. F. Macfarland, said in her energetic way: "We must get the McAll literature before the Sunday School Convention." It was a little puzzling at first to see just how this could be accomplished, but the opportunity was too great to be neglected, and as we know that wherever there is a heartfelt desire to do our Lord's work the way is made plain, we have only to obey His command and "go forward."

The headquarters of the convention were at Calvary Baptist Church, and when the delegates began to assemble I went there in order to secure an official program and become familiar with the plans of the convention. From thence I went to the missionary exhibit at Rifles' Hall to see if some of the literature could be placed there. It had been decided, however, that there should be no free distribution of literature this year, only orders for publications being received. I therefore made up a package of RECORDS and other McAll booklets and left them with the Secretary, hoping for orders.

A notice had been posted in the vestibule of the convention church, inviting delegates to "a rest hour and cup of tea" at the rooms of the Women's Christian Temperance Union each afternoon, and a request for the privilege of placing a supply of our leaflets there for the use of those thus resting having received a most cordial response, a quantity was placed in the assembly room and in the reception hall.

Convention Hall, where the big meetings were held, was the next objective point. There were many pleasant, helpful incidents, and a very thoughtful, courteous attention to my words of explanation. One delegate, wearing the badge "Great Britain," sought me out to ask for "the French statistics," and I gave him a complete set of the different leaflets. Another from the same country exclaimed, "Why, I have been to Paris, but never to this Mission!" He was at once supplied with literature and with reasons why he *should* visit the halls when next he went to Paris, among others that an Englishman began this work. One delegate from Persia spoke enthusiastically of her interest in the McAll Mission. But I must not dwell on the many happy incidents.

On Sunday afternoon, May 22d, there were Sunday-school rallies at various churches, and the literature found its way to some of these.

On Monday afternoon, at Calvary Baptist Church, the Rev. Chas. Biéler responded for France at the "Roll Call of Nations." Dr. Biéler, a brother-in-law of M. Henri Merle d'Aubigné, is Professor in McGill University, Toronto, having only recently removed there from France. He gave a most interesting address, describing the way in which the Gospel is preached in France through the automobile, boat and other agencies. There was a bountiful supply of the lovely illustrated leaflets to supplement his address, and they were taken with the deepest interest. At the First Congregational Church there were large meetings and much literature given away. In all, more than twenty-one hundred copies were distributed, and these were not *scattered*, but given into individual hands with a word of invitation to read and take part in this work.

This simple little account of the way in which some of the McAll literature was distributed is given with the earnest hope that it may be of interest and inspiration to many who desire to spread the knowledge of the McAll Mission among those who would gladly engage in the work if they only knew more of its aims and its needs.

To them, as to us, is the Great Commission given, "Go ye into all the world, and preach the Gospel to every creature,"

together with the great incentive and precious promise, "And lo! I am with you even unto the end of the age."

The absence of any other Sunday-school literature was greatly in our favor, there being nothing to draw attention from our pretty leaflets. People always wish for something to carry away from such gatherings and the leaflets were received with much interest and pleasure. In a number of instances I was asked for "more copies to send home."

Armed with a plentiful supply of our literature, and wearing my McAll badge so recently worn at our annual meeting, I stood in the doorway of the Great Auditorium, handing leaflets to the delegates as they came and went, thinking all the while of Dr. McAll standing in the streets of Paris, handing tracts to the eager workingmen as they passed by, and praying for a blessing on the seed thus sown for the Master.

The sympathies of every Auxiliary will go
Wilmington out to Wilmington, suddenly bereaved of its newly-elected and enthusiastic President, Mrs. William H. Logan. Elected to office last spring and joyfully accepting the trust, Mrs. Logan shortly after went abroad with her husband, both of them in cheery mood and the best of health. Before sailing they called at the Bureau, full of interest, for full directions for finding our stations and letters of introduction to leaders in the work. It was their plan to bring information from France to the Wilmington Auxiliary which would give impetus to the work of the winter and perhaps of the years to come. But when after touring Europe for several months they stopped in Dublin, Ireland, before sailing for home, Mrs. Logan died. The husband and wife were not long separated. Returning to his lonely home Mr. Logan died on August 26th of nervous breakdown, caused by grief. The joyous enthusiastic gathering to which the Wilmington Auxiliary was looking forward will become a memorial service indeed. Mrs. Logan was active and devoted in several branches of Christian work in Wilmington and will be sorrowfully missed, though nowhere will her loss be so heavy, perhaps, as in the Auxiliary which so fondly hoped to labor for France under her shadow.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

MARCH 16, 1910—SEPTEMBER 17, 1910

MASSACHUSETTS, \$2,866.83	
Boston Auxiliary	\$2,275 00
Easthampton Auxiliary	15 00
Lowell	30 00
Northampton Auxiliary	75 00
Pittsfield "	17 50
Salem "	42 00
Springfield "	94 00
Worcester "	158 33

RHODE ISLAND, \$210.00	
Providence Auxiliary	210 00

CONNECTICUT, \$1,922.78	
Guilford, Friends in	5 00
Hartford Auxiliary	654 00
Meriden "	409 64
New Haven "	563 89
Norwich "	35 25
Norfolk Congregational Church	10 00
Stamford, Friends in	25 00
Windsor Locks Auxiliary	210 00
Woodstock	10 00

NEW YORK, \$10,490.26	
Albany Auxiliary	315 00
Brooklyn "	1,908 30
Buffalo "	810 00
Ithaca Circle	28 15
New York Auxiliary	3,904 58
" " Special Gift	2,400 00
Rome Circle	10 00
Syracuse Auxiliary	127 87
Troy "	934 50
Utica "	51 66

NEW JERSEY, \$5,681.26	
Belvidere Auxiliary	68 00
New Brunswick "	464 15
Elizabeth "	1,228 45
Englewood "	440 00
Newark "	508 75
" Special	1,000 00
Montclair Auxiliary	385 00
Morristown "	141 25
Orange "	801 00
Plainfield "	450 00
Princeton "	123 66
Trenton "	71 00

PENNSYLVANIA, \$4,379.74	
Chester and Vicinity Auxiliary	\$155 00
Easton "	43 00
Harrisburg "	15 00
Philadelphia "	2,689 49
Pittsburgh and Allegheny "	1,251 25
Scranton	5 00
Sewickley Auxiliary	5 00
Wilkes-Barre "	174 50
Williamsport "	9 50
West Chester "	32 00

DELAWARE, \$15.00	
Wilmington Auxiliary	15 00

MARYLAND, \$770.90	
Baltimore Auxiliary	770 90

DISTRICT OF COLUMBIA, \$282.00	
Washington Auxiliary	282 00

OHIO, \$475.00	
Cleveland Auxiliary	225 00
" 1st Pres. Church	5 00
Cincinnati Auxiliary	195 00
Dayton "	50 00

INDIANA, \$62.00	
Indianapolis Auxiliary	62 00

ILLINOIS, \$116.00	
Chicago Auxiliary	90 00
" South Cong'l Church	21 00
Evanston, Mission Study Class	5 00

MISSOURI, \$49.00	
St. Louis Auxiliary	49 00

MICHIGAN, \$431.00	
Detroit Auxiliary	411 00
Saginaw Friends	20 00

MINNESOTA, \$199.75	
Minneapolis Auxiliary	100 00
St. Paul "	99 75

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

AMERICAN McALL ASSOCIATION

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36 Rue Godot de Mauroi (Second Street East from the Madeleine)